Dr. *BLACKHALL'S*

OFFSPRING.

Aut Pastor fuit, aut illud quod dicere nolo. Juv.

LONDON:

Printed for the Use of the Vestry of St. *Dunstans* in the *West*. 1705. Price 2 *d.*

Dr BLACKHALL'S

OFFSPRING.

BRITISH MUSEUM

LONDON:

Printed for the Use of the Valley of St. Dunfleus in the Weſt. 1705. Price 2 d.

Dr. *BLACKHALL'S*

OFFSPRING.

THough the latter Part of the Dr's Text forbids us to *meddle with them that are given to Change*, He has acquitted himself so very Ill, in not adhering to the first Part of it, which enjoyn'd him to *Fear the Lord and the King*, that it may not be improper to Remark upon his Discourse, and let the World see that his Sermon bears the Name of the *Subjects Duty*, without the *Subjects Performance*. As it was written upon a very solemn Occasion, so he has taken the opportunity of ushering it into the World, with the Solemnity *of the Gentlemen of the Vestry's Request*, to shew that his Audience, who recommended it to the Press, understood their Duty no better than the Preacher.

This Illegitimate *Offspring* of his might have been laid at the Observator's Door for the Resemblance it bears to his Picture, and seems altogether Irreconcilable to a Gentleman's Character, who made a keck in a late Reign at the Oath of

Allegiance to the Peoples Election; however since he has been pleas'd to Father it, it would be unjust to Rob him of the Credit of it, who intends *thereby to hold and seek Preferment*, as Mr. *Hooker* Expresses it.

He tells us an Undoubted Truth, in saying that it was *Solomon's* Advice to his *Son*, not himself, to *Fear the Lord and the King, &c.* and it were to be wish'd he had kept up to his Veracity, in shewing what sort of King that *Fear* was to be shewn to, whether it was the *Prince* the King, or the People the King; for he has so perplex'd the *Monarchy* with *Democracy* in his New Systeme of *Active Obedience*, That it would take up a long Enquiry to know what sort of a Subject he design'd to shew himself, when he was for *the Power of a King without the Name.*

That the *Kingly or Supreme Power is Lodg'd somewhere or other* is incontestable, but how the Dr. can make appear, that this *Kingly Power* comes into more or *Few Hands*, is beyond my Determination, having been always Taught, that no Authority can be *Kingly*, but what a *Crown'd Head* is Invested with, and inform'd, that Mr. *Bays* was Censur'd for being out of the Way, when he made even but *Two Kings of Brentford*, which fall's very short of a Catalogue of *Five Hundred and Thirteen.*

What could *Honest John Tutchin* have said more in Favour of Anarchy and Confusion, that *the Scripture does not Expressly define or prescribe any one Form or Manner of Government as necessary to be set up and Preserv'd in all Nations: but leaves every Country to it self to Establish that Form of Government which is most suitable to its Particular Temper and Genius.* Or would not a Quotation from *Harrington's* Oceana, or *Milton* or *Sydney*, more have suited with the Complexion of his Design, than a Passage from the Judicious Mr. *Hooker.*

To

To Preach up such Doctrines on the *Queens Day*, was *Mal a propos* to the Queens Anniversary, and the Gentlemen of the Vestry were undoubtedly asleep at the Delivery of them from the Pulpit, or they would never have made it their Request that the Sermon should be Printed. For to say that *no Man has a Natural Right to the Government of a Kingdom* is undoubtedly to question the *Queen*'s, who sits on the Throne of her Ancestors, by a *Natural Right* as well as *Legal*, in Every ones Opinion that disown the Pretensions of the Gentleman of St. *Germains*; and holds Her Majesty to be Possess'd of the Crown as next in Descent, by Right of Inheritance, and not the Peoples Election.

But the Dr. could not Reconcile his Past Actions, to his Present, without such an useful Assertion; and must remember that his sticking out two years against taking the Oath of Allegiance to the late King and Queen, ought to be accounted for in his Reasons for Compliance afterwards; though had he Descended from his Rhapsodies and Consulted with his Understanding, he might have brought another sort of an Argument to justifie his Abdication Principles, in laying down for Granted, that *whether the King be so good a King as we Subjects could wish for or no, or whether the Government be as Gentle and Perfect as it might be or not, we are not to Mediate or Endeavour the making Alterations in it.* For, as I take it, he Lashes himself in it, in having made no Scruple in Departing from his own Instructions, and he can not reasonably take it amiss if I ask him, wherefore; if the Late King *James* ought to have been obey'd, whether he was a a good King or no, what grounds he had for Relinquishing his Allegiance to him?

But this may Savour a Disaffection to the Government Establish'd, and I would not draw upon me the Frowns of an Administration that all Her Majesty's Subjects are so happily directed by; therefore I shall only present Him with the

following Querry's; which if He shall think fit to Resolve at His Leisure, may not be disobliging to the Publick.

I.

Whether if Fearing the Lord and King be a Divine *Injunction*, Kings are not appointed by a Divine *Institution?* and whether that Text of Scripture that says, *by me Kings Reign*, does not make it apparent, that the Supreme Power is not in the Gift of the People?

II.

Whether the Wiseman's Advice *of medling not with them that are given to Change*, was a suitable Text for a St. *Dunstan's* Audience, or whether the Preacher or his Hearers stood most in need of it?

III.

Whether it was not as Great an Indiscretion in him to Print his Sermon, as it was in the Vestry to Requeste it? and whether if the Doctor had as many changes of Habits, as he has of Principles, he would not have the greatest Stock of any Parson in *Europe?*

IV.

VVhether he is not fitter to be the People's Chaplain in Ordinary than the Queens? And whether he has any Reason to expect Preferment from Her Majesty, who is for making Her Power precarious in the Disposal of it?

V.

VVhether the Doctrine of Tranſmigration is not made good in his late Apoſtacy from his Loyalty, and his Old Antagoniſt Mr. *Toland*'s Soul has not got Poſſeſſion of his Body, by way of Exchange.

VI.

VVhether it is not a Contradiction, for one of *Milton*'s Adverſaries, to cloſe in with *Milton*'s Arguments? and whether He does not make it appear by His late Defection, that the Corruption of a Church of *England* Miniſter is the Generation of a Common-wealth Text-Driver?

VII.

VVhether He has not play'd the Part of one of the Statues by St. *Dunſtan*'s Dial, in telling the People the time of Day for them to take the Supreme Power into their Hands? and whether many a leſs Traiterous Pamphlet has not been burn'd by the Hands of the Common Hang-man?

VIII.

VVhether He can imagine Himſelf worthy of the Sacred Office, after having Deſpoyl'd God's Vicegerent of his Chief Prerogative? and whether he is not fitter for the Transfer Office than the Pulpit, that can Transfer the Princes Right and Title to the Poſſeſſion of the People.

IX

IX.

WWhether the Man at the Turk's Head, that was one of the Veſtry, who requeſted the Printing the Copy of the Sermon, had not a better Title to it, than Him at the Biſhops-Head? and whether he that Printed *Naaman Vindicated*, would not do well in putting forth a Vindication of the Drs. Conduct who plays the Part of the *Aſſyrian*.

Theſe Interrogatories are at Dr. *Off-ſpring*'s Service, and if He would oblige the WWorld with an Anſwer to them, it may ſerve to let us farther into His Character, the Knowlege of which He has hitherto induſtriouſly concealed from the Publick.

FINIS.

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☞ Juſt Publiſhed, The HISTORY of FACTION.

Next Week will be publiſhed,

The *Moon Calf*, or accurate Reflections on the Conſoliator; giving an Account of ſome remarkable Tranſactions in the Lunar World; tranſmitted hither in a Letter to a FRIEND: By the *Man* in the *Moon*.